

- 1: Radin, Paul. The Winnebago Tribe. Thirty-Seventh Annual Report of the Bureau of American Ethnology, pp. 35-560. Washington, D. C.: Smithsonian Institution, 1923.

58 illustrations; 38 text figures; index

Yale: A52.040. 37. cop. 1

[This work, which is the primary source on the Winnebago for this file, is a meticulously executed piece of ethnographic writing by a well-known professional anthropologist specialized in the field of American Indian studies. This source was compiled by the author during the years 1908-1913 while working for the Bureau of American Ethnology and on private expeditions, and was originally recorded as much as possible in the Winnebago language, which was later translated into English. The researcher will notice that each of the chapters contained in this work, with the exception of those on archaeology, history, and material culture, is divided into two parts, the data, and a discussion thereof. All aspects of Winnebago ethnography are covered in this source, with three exceptions--mythology, art and music. The reason for this exclusion is explained in the preface on page 47. Of

1:Radin, Paul.

special interest in this source is chapter 17 dealing with the clan war-bundle ceremonies, pp. 427-560, which presents the native text and word-for-word translation of the minute details of the various ceremonies. In general coverage the following aspects of Winnebago ethnography are presented: culture history, archaeology, material culture, social, burial and funeral customs, warfare and the tribal council, education, social organization, shamanism and medical practices, religion, clans (history, organization and dances), and the Peyote Cult.

It is interesting to note that some of the life history material to be found in this work, especially in regard to chapter 16--the Peyote Cult, may be found reproduced almost verbatim in source number 7 of this file, the autobiography of Crashing Thunder. --Analyst]

Field date: 1908-1913

Analyst: John Beierle

Evaluation: Ethnologist-5

Processed in 1963.

2: Radin, Paul. The Social Organization of the Winnebago Indians, An Interpretation. Canada Department of Mines, Geological Survey, Museum Bulletin No. 10, Anthropological Series, No. 5. Ottawa: Government Printing Office, 1915.

Pp. 40, introduction, phonetic key.

Yale: SE4 38 10

/This source presents an interpretive analysis of Winnebago social organization based in part on the twofold division of the tribe and the further division of these halves into clans. Abundant information is presented on the distribution of this form of social organization among other neighboring tribes, and the historical, functional and traditional basis for this organization as inferred from other types of ethnographic evidence. Clan organization is well covered, as is the role of the clan in the socio-political complex, the socio-ceremonial complex, and the influence of the

2: Radin, Paul.

clan on ceremonial organization. --Analyst/

Field Date: 1908-1913

Analyst: John Beierle

Evaluation: Ethnologist-5

Processed in 1964

- 3: Michelson, Truman. Some Notes on Winnebago Social and Political Organization. American Anthropologist, n.s., Vol. 37, pp. 446-449. Menasha: American Anthropological Association, 1935.

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/The author of this article points out that despite the many accounts of Winnebago social organization that have appeared in print, the data appearing in a little known travel book by Caleb Atwater have been consistently overlooked. A quotation from this book is then presented, which gives some interesting data on Winnebago "tribes" (clans), chiefs, the grand national council, military organization, and a special occupational category in the society termed the "dividers", members of whom had the task of dividing gifts equally among the people. The source concludes with some additional notes on the reconstruction of the presence of certain clans in the past as derived from personal Winnebago names appearing in treaties between the Winnebago and the United States--Analyst/

Field Date: no date
Analyst: John Beierle

Evaluation: Ethnologist-4
Processed in 1964

- 4: Smith, Huron H. Among the Winnebago. Year Book of the Public Museum of the City of Milwaukee, Vol. 8, pp. 76-82. Milwaukee, 1929.

Yale: S9 191 8.

/This source consists of a few brief notes on Winnebago ethnography gathered by the author, then Curator of Botany at the Milwaukee Public Museum, during the summer of 1928 while he was engaged in a study of the use of native plants by the Winnebago. Data presented pertain to names and naming, location of the Winnebago, the Peyote cult, the medicine lodge and its adherents, and native phonology. /

Field date: 1928
Analyst: John Beierle

Evaluation: Natural Scientist-5 .
Processed in 1964

- 5: McKern, Waldo C. A Winnebago War-Bundle Ceremony. Year Book of the Public Museum of the City of Milwaukee, Vol. 8, pp. 146-155. Milwaukee, 1929.

Yale: S9 191 8.

/This source consists of an account of a Winnebago war-bundle ceremony given by the Thunderbird Clan at Wisconsin Rapids in October, 1927. The author of this paper, at the time Associate Curator of Anthropology at the Milwaukee Public Museum, was invited to attend the ceremony, and it is his detailed observations of the events that took place that comprise the text of this source. In addition to details of the ceremony itself, information is also presented on the medicine lodge, the making of the sacred fire, the war-bundle and its contents, feasting at the ceremony, musical instruments used, ritual smoking, and the buffalo dance which followed the ceremony. /

Field date: 1927

Analyst: John Beierle

Evaluation: Ethnologist-5

Processed in 1964

- 6: Oestreich, Nancy. Cultural Change among the Wisconsin Winnebago. Wisconsin Archeologist, n.s., Vol. 25, pp. 119-125. Milwaukee: Wisconsin Archeological Society, 1944.

Yale: C52 255 II.24-25.

/The material for this paper was gathered by the author during the cherry picking season in Wisconsin, from early July to the middle of August 1944. During this period the author attempted to record instances of social change taking place within a small group of Wisconsin Winnebago, numbering in all about 45 families. The author discusses individual attitudes within the changing society, types of cultural change, and cultural change and cultural stability. A few brief notes are also added on the wartime adjustment of the Winnebago to conditions existing during World War II./

Field date: ca. 1943-1944
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1964-5

7: Radin, Paul, (editor). Crashing Thunder: The Autobiography of an American Indian. New York and London: D. Appleton and Company, 1926.

Pp. xxviii, 203.

Yale: C62.120

[This autobiography is valuable as an individual life history, both for a study of personality and for the effects of acculturation on the individual. More than half the book concerns the early life of Crashing Thunder. Here he deals with the importance of the "vision quest," the ethical ideals of Winnebago culture, and includes descriptions of rituals and texts of myths and stories. He ends with an account of his conversion to the Peyote Cult. Crashing Thunder's early quest for a vision and later conversion supply useful information on individual religious experience. --Analyst]

Field date: ca. 1912
Analyst: Joan Steffens

Evaluation: Ethnologist-5
Processed in 1963

- 8: Lurie, Nancy Oestreich. Winnebago Berdache. American Anthropologist, Vol. 55, pp. 708-712. Menasha: American Anthropological Association, 1953.

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/This source shows how the role of the Winnebago berdache was still in evidence at the close of the 19th century, and how some of the cultural traits inherent in this particular role had parallels to those appearing among some of the Plains Siouan tribes. The data were gathered in most part from native informants, and provide information on the special position in the society played by the berdache, his status, special clothing, and receiving the "call" to become a berdache. The author points out that in the case of a true berdache, the person retains a position of honor and respect in the society, but when he was forced to adopt the role (e.g., as a prisoner of war, or for some offense against society, as desertion in battle), without the blessing given by the Moon, he was dishonored and disgraced--Analyst/

Field Date: 1945-1950

Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1964

- 9: Morgan, Lewis Henry. The Indian Journals 1859-62, pp. 60-61 and 210. Ann Arbor: the University of Michigan Press, 1959.

Yale: CE 78 .W5 .4 M6

/ This source is basically a study of the Winnebago Medicine Dance ceremony as it existed in the early days of Indian-White relations. The author's white informant, Judge Williams, formerly a district judge in both Kansas and Iowa, was closely associated with the Indians for twenty five years. In addition to the details of the ceremony, information is also given on Winnebago burial customs which again the informant had witnessed, and on native curative practices. -- Analyst/

Field Date: 1859
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1963

- 10: Radin, Paul. The Road of Life and Death: A Ritual Drama of the American Indians. Foreword by Mark Van Doren. The Bollingen Series, 5. New York: Pantheon Books Inc., 1945.

Pp. xvi, 345; notes.

Yale: C54 500.

/Only pp. 49-77 have been processed. /

/This selection, entitled "II. Winnebago Civilization and the Medicine Rite," has been abstracted from the author's work listed above, and attempts to show how three marked characteristics of Winnebago civilization--the conservatism of old cultural elements, the receptivity to new ideas, and the capacity for making new integrations--all interact with one another to create new cultural patterns in the Winnebago milieu. The illustration used to demonstrate these interacting processes is the evolution of the Medicine Rite. As background orientation to his study the author provides some limited data on social organization, religion, ritualism, and mythology. /

Field date: 1908-1913

Analyst: John Beierle

Evaluation: Ethnologist-5

Processed in 1965